


most clearly of distinct persons: והיו אלהים
 ה' הכי &c. Ge. 20. & 2. Sa. 7. Strangely for
 vs: they God caused, went. The unbelieving
 Jews in Maß Sopherim. Ch. 4. cannot tell what
 to say of this plurality.
 2970 It is a matter of singular importance.

to prove to Iewes by any Rabbins that
Salomon is not that sonne w^{ch} Nathan spea
keth of to David: B V T Christ is he who
shall buylde the true temple ment prin
cipally in that speech who shalbe also
the sonne of God: 1 Ch. 17. 11. & 2 Sam.
7. 13. That proveth Isaac Ben Arama
upon Ex. pag. 141. shewing that his owne
nation by mistaking that: is hopeles &
bereft of knowledge ever since Ierusalem
was destroyed. Of his longe discourse this
is part: Although men take that to be
spoken, for the present state: and God
gave them leave so to doe, yet most cer
tenly the ground of the meanyng a
gain of the blessed God was of Christ looked
for to come of D. yede spoken of Es. 11.
Jerem. 23. Zach. 9. &c. Upon this, the pro
phetes henceforth deale: drawing men to
the spiritual Kingdome & temple.

2990 the Spiritual Kingdome & temple.

Salomons temple is founded 480 y since
Israel left the land of Cham. That was
Noahs age when he began the Ark.



The temple is finished in 3000 times
and Labins geße at 6000 for a full
end. God only Knoweth what shall be.
Salomon is told that the temple shall be

of his
300.
myng
ant
erten
abrich
h it: 3010
riel:
onfir:

deſtroyed, and Iſrael carued from theyr
land: yf his houſe fall to Idolatry: which
warning he the wiſt could not take. &
this might have taught men to looke
higher vnto the king dome of Chriſt: &
to a more moriſſed family, whence Chriſt
ſhould ariſe awnſwerable vnto theyr
ſacrifices and temple w:th family while
they lite regarded though in the name
of Nathan Dauid gaue them a loſſe
warning: they likewiſe lite underſtood
the meaning of theyr ſacrifices

In ſpeech to David by Nathā 2. Sa 7 cōvertūg his
ſedeys wordes are ſuch & ſome cannot be ſpoke of a
junior as Salomō nor ſome of ſey moſt holy Chriſt our
" 3020 " as theſe. He ſhalbe in offence & wherein I could
have wiſhed ſe Ebbrow to have bene moſt exactly
followed: that from a general term of ſixty two
ſonnes might be knownen ſpoken of: Chriſt &
Salomōn his figure Salomō permitting idolatry
ſheweth him ſelfe to be that froward ſonne who
God wold chaſtiſe: wherupo his Kingdom ſhould
ſuccede: that men might looke higher unto
Juſtice, lov & peace: wherby all might be knownen

and sacrificers in the Kingdome of Christ
Ex. 10. Apo 2. read for this Ps. 89
II. 3030 ROBAMO reigneth over two tribes
one foolish answer cut of ten tribes
from his Kingdome: and upon further
malice, from the kingdome of Christ:
while they despised David, for Iesays
basenes. & thought Ephraim more glo-
rious for Iesus of Nun & Ioseph. Acc
to the burning of the temple, Ezekiel
(ch 4.) hath one whole summe 300 y.
* So temple vs the first fundam standeth 427

3040 so longe as did new world vntill y^e death of Ierab
who first of the fathers turned y^e true sacrifice unto
flames of idolatry this nuber may be surely gather
ed by particulars rightly conferring Iudah & Israel
& marking viceroyshippes & vacation of King

ABIAM 3. Y

ASA 41. yeere. i. King. 15

3050

Iosaphat borne
 He and his father both were good kinges:
 likewise Ozias, Iotham Ezekias, & Iosias
 rare: these with David & Salomon are the
 kinges with desired to see the dayes of Christ:
 some good kinges God gave unto this state:
 that it might out continue all heathen fami-
 lies: & that th' Enemies should not say of
 fall: our hiah hand and nor th' Eternall

nuphrius hath wrought this: but all had theyr faultes
 hen it as Dauid foretold that his house wold not
 kes, scrip be vpright: God that men might looke vnto
 .9. 24 Christ the king who wold rule in the feare
 Sam 4 18 of God: and that the mynd might be cal

led higher then worldly kingdomes But
3070 dolt worse then Esau: killing his
six brethren & thus Davids outward
house in the seventh age walketh not as
Enoch but ioyneeth as to Cayns with A:
chabs affinity. From Elias taken up co:
meth an epistle unto him, but written
before his assumption, that we nede not
to feigne a new Elias in the dayes of
this Esau who kild his six brethren his
owne bowels Edom brake of the yoke
3080 from Iacob Isak for saw that knowing
that thoutward blessing should be all un:
perfect.

IOSAPHA T 25 Y

3090
ACHAZIA. b. he is 22 y of his
owne age) is 17 of 42 of Omrys house
arising of whom by Athalia he commeth.
Seder Olam reconciled the two textes longe
agoe, rightly. & other Ebrewes more.
3100
IORAM thrise viceroy and Roy 17
and 22, and 25 of Iosaphat, never
prospered.

ACHAZIAH. 22 y old & kild by Ithu

3120
ATHALIAH the daughter of Achab
and Grandmother to Ios: killeth 5 Kin:
ges (scde, and reigneth 6 Y. 2 King 11. 3.
She had sonnes by an other which she
tendered. 2. Chro. 24. D. Kimchi).

IOAS the naturall son of Achaziah
beyng hyd in the Temple by his fathers
sister 6 Y. is unction King in the 7. 2 King.
11. and reig. 40. yeere. Here Mark
papistical blindnes touching the ancestors
of our L. from Nathan. & his predece:
3130
They dreamed that Salomons house en:
ded. in Ochofia: & that thence Nathas
house came in: & that men in Luke under
one name are famous kinges better kno:
wen by an other name thus: Symeon is Ios:
for Ioth, Levi Amaziah, Matath Ozias:
Iorim Iotham: Eliezer Achaz. Iesus Eze:
kias, Er. Manabes: Elmodam. Amos: Co:
sam Iosias: Addi Iosabaz. Melchi (sonne
3140 to Cosam in Luke 3) is Eliakim brother to
Iosabaz. 2. K. 23. Neri Iechonias. Iob. Lucid.
book 7. Ch. 1. The sun never saw more sinfull
vntuities. Romistes hereby make Iewes
think y we Chrifianes have no religion,
conscience, learning, nor shame: had not St
Luke bene despised yf he had put 12. obscure
names together, for 12 famous kinges? Can
truth put a brother, for a father? is not
Ios in 6. scriptures called sun to Achazia?
3150
shall we be deaf? did ever any knowen
Iew end Salomons house before Iechonias?
could one as Athalia roote out all Salomons
royall house? wold Christ come of Ios:
that Cain. Mat. 23. 35. Shall men forge
authors? know we not that herupon
standeth the trial of Christ his kingdom?
whether we can bring him from David, or
can not? Elthi wold require men of hart
to speake as he did. Iob. 34. 34.

AMAZIAH Viceroy and Roy 29 Y.

2 King 14. Ios is killed

ESAYS chylidren are given for a
3270 signe. Sear-safub & Maher-falal-chaf:
bas E. fa. 7. and 8. Beholde the chylidren
that God giveth to Emmanuel E. b. 2

EZEKIAS 29 yere. In his dayes -
Michas telleth that Syon shalbe plowed
as a field, & Ierusalem shalbe come an heap
of stones, Mic. 3. 12. W. example is brought to
Iave Ieremys life & saveth him. Ier. 26. 24.
S. A. M. A. R. I. A. is taken as it was foretold
by Ose. 1. 4. by Amos 7. 17. by E. Iay. 28. 3.
3290 This should move Iudah to beleve that as
truly Davids house should be captived
Iracl reigned with kinges of theyr owne
parted from Iudah. 2. 5. 7. y.

3300
S. A. N. A. C. H. A. R. I. B. Ioseth 185000 Ezekias
fallerth deadly sick: wperth that in him
Salomons house should end hath 15 y. pre:
fixed for his life. In token of the Iun goy:
back ten degrees. Merodac-Baladai (in:
deh to visit Ezekias. he sheweth his store
house & welth. E. Iay telleth that Chylid:
of his sonnes shall serve in 5 King of Ba:
bels court: he speaketh of Babels fall: as
before Ch. 13. 14. 21. by Medes & Persians
namely by Cyrus and paseth presently
to describe Christ: He k. promised David
as yf he had sene his story past.

3310
MANASSES 55 yeere. He was b.
after zedeckias wept, for want of Children:
him God left vnto wickednes, to further 3
captivity: that the bynd might see how Gods
promyse meant an heavenly kingdom, and
not a Chanaanean. Good E. Iay vnder him was
sawed. God shewing that fayeth looketh
unto things not sene E. b. 11. The Talmud
often recorderth E. Iays death by Manasse.
In Iebamoth. leaf 49. in Baba Batra. ch. 1.
leaf 19. Christians as Iustinus. Athanasius
Documenius & others plentifully note 5 same
But th Apo. fles enemies are better witness
for them, then theyr frenedes: & therfor I
cite Rabbines when they speake for our
truth.

OF KINGES

cited in Ptolemy.
3320
PTOLEMY bringeth certen Kinges for
these times not heard of before: w. have
greatly troubled the truth & bred much
error. Nabonassar, king 27 y. before the 1.
of Mardokempad. & 127. before the 1.
of Nabopolassar. & 225. before the 1.
of Cambyses. 256. before the 31. of a Darius
the first. This must be answered. For
Bucholcherus holdeth. pa. 23. That the nerve
of Chronicle is the ioyning of Nabonassars
yeres w. Scripture: & therfore wold prove
that Nabonassar in Ptolemy is Salmanassar
in Scripture: by Rhynoldus in tabulis
Prutenicis & others: & Nabopolassar
Nebucadnezar. Genebrard, a great man for
Romistes by good scripture account mig:
proeth all that vayne. And Scaliger mig:
tely confuteth them, who make Nabonas:
sar to be Salmanassar. For Nabopolassar
he will have him to be father to Nabu:
cadnezar: & to reigne 20. y. before Ezekiel:
prophecied, & the prophet Ch. 1. 1. to have
the relation to his date & him to be an im:
mour of all Syria & Asia. but as Henry
Wolphius who reverendeth his learning, refel:
web Ezekiel, referring his 30. y. most certenly
& sweetly to the id. of Iosias: so I must
think that Ieremy & Daniel make Nabu:
cadnezar great by conquest & not by inhe:
ritance. For Darius the first & Cambyses
I will provide an other fit place. Here I
am to warne of the nullity & harme that
cometh by these first Kinges, from Chal:
deans: that make lerned men so to strive
for plain scriptures, by theyr corruption.

AMON 2 yeeres

IOIA. 31 yeeres



A DECLARATION

OF GABRIELS SEAVENS
A Iewe writings upon Da. 9 in a com:
mentary called Chazon Moed noteth y
Chrifianes hold Gabriels spech there the
maine part of their religion. So farhe faith
truly. For their first and last of all the
old testament, the worde משיח is mere
proper: whence the redeemer is of faith full
& faithles in the Gospell & Rabbins cal:
led CHRIST. Moreover there he is named
king: and the HOLY of HOLY & then y
king is by the effects known: in that he
maketh reconciliation for sinne by his owne
death: & bringeth iustice & redemption
eternall. So sitting on the throne of David
to reigne in iustice, & a peace that passeth
all understanding. They who looked for an
outward kingdom, & pompe: were bena:
to be reformed. And the Iewe can not deny
that Chrifianes have had a continuall agre:
ment for this much: Where as there be doth
charge us to have great diversity of expo:
sitions, touching the time, he Iustly blameth
many, who looke for a Knot in a smoth:
rent: & can not rest in the plaine pro:
phecy of spech, as Daniell understood it:
and the angel was to mane, benge a teacher
& not a deceiver. for he telleth Daniell that
he came to teach him knowledge, and four
times chargeth him to marke & Daniel con:
fesseth that the Angel did make him under:
stand. And so might any man, that will ge:
ve God leave to have supreme authority for his
owne wordes, to be expounded according to y
uniforme iudgement planted in the hartes
of all men. For at the tyme of the evening
offring: that is the ix. houre or our thre of
the clock: at w. time our L. Iayd that all
was fulfilld, and gave up the ghost he spea:
keth these wordes: seventy sevens are par:
out to make reconciliation for synne. Who can
deny, but that the angel must yf he come
from God, begin from the hour wherein he
spake: & end with that action wherein fa:
crifice for synne ones for all is meant: For as
in Moses the law had an expresse day and
houre for theyr sacrifices, and beginning so
it was no lesse needfull to have from God an
expresse warrant, when sacrifice should be
ended: specially seing all the world was bound
to regard sacrificing at Ierusalem so long
as it was to continue yf they hoped for
Gods favour: and also to know most exact:
ly, when the Iewes prerogative did ende:
and the partition wall should be broken
downe. In this case an holy angel wold use
a most holy certenty and playnnes. Other
wise infidels might object that Christ passed
his prefixed tyme, & should seme to have
a defence of theyr infidelity. As the payne
is infinite for misbeliving wh. God & y. v. 4.
offeth life in his sonne: so it was requisite
that the doctrine should be brighter then
the sun: and not to have one thing spoke
& an other meant. For greater charge &
help of marking the angel divideth his sa:
vens into three partes and ioyneeth propre
stories to the first & last part. Seven of
them from Cyrus first yeere, and permission
to returne to buyld Ierusalem E. Iay. 44. 45 &
E. Iay. 4. 12. shall passe before they shall have
fulfilled it. There are sixty two sevens to the
last Iewen, for a part for the Lord his preaching
Of that last seven the first part is past in
silence: as for a preparation: that latter half
doth Christ beslow in confirming the testa:
ment for many: Beginning at his baptysme: en:
ding at his death. Wisdom hardly wold
suffre more particularities in this cause
to be delivered from God. For when they
were expressly taught of Christ, & were
brought even to the houre of his death, wher:
by they might aright understand Davids
heavenly Kingdom, the Majesty of this
cause wold not be obscured by recording
y. of Kinges sitting on Satans throne:
but in some fewe pointes wherein they touch
speciall partes of Christ his story as y. deere
of building hindring, buylding agayne &
synthes of his temple or polity w. much
tendeth to explore the 7 sevens. So the

that is sacrificer also: by whom & for
whom death is vanquished, Iun. 1. I. I. I. I.
Iustice is brought, redemption is wrought,
vision is scaled, our sore is healed, sacrifice
abolished, & the temple destroyed, for
despising of the doctrine the Iewes be re:
sected for embracing of the doctrine
the heathen: belicted, to open callings.

OF THE RETURNE

When Daniel was taught by Gabriel that
God heard his prayer doubtles, 5 same
houre he wold shew it to the conquerors.
Cyrus and Darius. Nether wold Darius
who before commaunded that Daniels
God should be feared, deny returne: nor
specially Cyrus, to whom they wold shew
E. Iay: who spake namely of him in Eze:
kias dayes. And for that prophesy
Cyrus name, nor Darius was to be put
in the proclamation. w. is twice penned
in the same syllables: ones. 2. Ch. 36. and
agayn Ezra. 1. Now as by the comyng fro
Egypt recorded for the very day y. day
of the promise to Abraham may certenly
be known, w. was the self same day
430. y. afore: So the day of our Lordes
death being known, w. was answerable
to the promise & pascheover: this also
being exactly 490. y. afore it, may be knowe
to agree in time with it. Fit was it for
the wisdom of God to honour his feastes
with most heavenly stories: that promise
and Seale: truth and figure might meete
together.

OF THEM THAT RETURNE

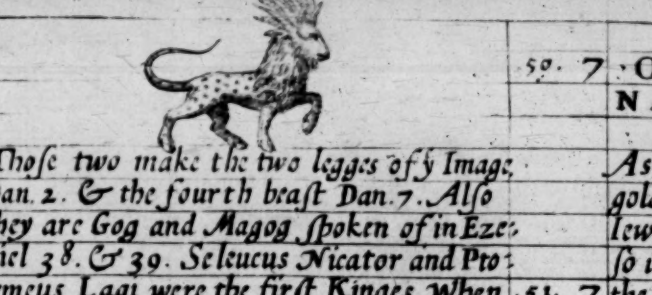
The number of them w. returned was
4236. beside Iervates & handmaydes 7337
Principall men Zorobabel, Iesus, Nehemiah,
* Mardochoi, Ezra. w. three last are gene:
rally holden of the Ebrewes to be the three
famous men of that name. Prophetes we
have none in recorde, yflesse we hold Aggai
& Zachary now amongst them by whom
thei might be warranted from God, con:
cerning theyr altar & sacrificing fire.
For we have no mention of fire comyng
* downe from heaven.

THE MEDES AND PERSIANES

REIGNE OF CXXX YERES: FALSLY
supposed longer ouer Iudah

1 DARIUS, Cyrus, Artaxast: three ha:
ving reigned at ones longe before reigne
3 yet in an empire of 120 nationes. T H E t. 297
4 ples buylding is hindered by Artaxast: Ez. 4
5 Cyrus being in Tomyris warres: all Cyrus dayes
6 Also in Achaburos first y. by a new confirm:
7 tion of y inhibition. About this tyme Cyr. died
* Persia writers give his life 100. y. & Xenophon at
27. maketh him a general. So about 70 he had
reigned at Baltasars death. To make 5 Persians
reigne 200. y. Synce they overcame the Medes
(that D. Mal. handled. x. antiq.) they feigne him
long age. Touching Darius y mentioned in Ptolemy
4 fro Chaldeanes, yf these Chaldeanes had bene
true & ancient, he must nedes by Darius that is
in Da. 6. famous over 120. nationes be y name.
& being 256. from Nabonassar in his 31. yere.
Where y. v. of Cambyses or Artaxast was but
225. Now can these Chaldeanes be thogh true?
Surely full they are, who deceived a singular le:
ned man to blame many thousandes of Diui:
nes, for thinking y Darius pa. 5. gotte Babylon
by conquest: He wold have him to reigne by electio:
of the Babylonians. Moreover Darius Iustat:
31. he cannot be: who in Herodotus was 20 at
Tomyris war. in Ctesias lived but 43. and
from his principall at 12. y. of age reigned
4. 7 but 31. Therefore these Chaldeanes are grea:
* deceivers.

DARIUS called sone by a stately name Ar:
taxerxes reigned. In his 11. Aggai Zachary. 33. 7
* Zorobabel, Iesus & the returned build the
temple. finish 6 in his 11. Ezra cometh fro
Babylon. In his 22. Nehemiah was 14. mo:
nethes sick at the hart for Ierusalem: not
as them first knowing that Ierusalem was
made desolate for: that any Iew, ten y. old
might know, but considering the 49. y. m.
Dan. 9. appointed for the walling of y city
otherwise why should be frame his prayer
from Daniels prayer: or be so exceedingly
sad: without some scripture telling at what
tyme the Chief work about the walling of
Ierusalem should be taken in hand. That
being graunted that 49. from the returne
did ioyne with 20. of Artaxerxes the buyl:
ding of the temple shalbe ioyned to the 32. m. anti:
of the returne & the 11. of Artaxerxes. ch. 12.



Those two make the two legges of y Image:
Dan. 2. & the fourth braist Dan. 7. Also
they are Gog and Magog spoken of in Eze:
kiel 38. & 39. Seleucus Nicator and Pro:
lemus Lagi were the first Kinges. When
51. 7 Ezekiel wrote rich Crefus who descended
of Gog or Gyg-es, reigned in the cuntry
called at y. Iast Asia: Magog is in Pliny
famous Bambyce or Hierapolis. Seleucus
reigned over that and much more. & the
Ptolemies, as Philadelphus in Theocritus
had much in Gyges cuntry. The two hous:
ses continually lynked in mariages: and
fought still for the right of Iudea. For
Ptol. Lagi ones held it: and afterwarde
247 Seleucus. The posterity of both pleaded a
right. That occasion Christ did cast to
Iapheths house to deale with his people:
and gave them greaie dominion, and long:
53. 7 294. y. in Ptol. 3. from Alexanders death
unto the death of Cleopatra, whom Au:
gustus overcame. Theyr longe dominio:
caused the Greke tongue to be comon over
the East (before in the West it was) that
when th Apostles should write one tongue
might be familiar amongst the lerned
in all nationes wherein the new testa:
ment might speake.

OF AGGAI, ZACHARY.

& Malachy, expounders of
gabriels oration: against Pha:
risees and Saducees.

Now Pharisees or Saducees beare sway.
Both agree mistaking the kingdom of
Christ. To this day all the Pharisees look
56. 7 to have Ark, manna pot, Arons rod
& all the implementes of Moses tabernacle
restored in tyme with theyr 12 tribes) as
hid in some place: and not destroyed with
the burning of the temple or before Aggai
Zachary & Malachy shalbe enough to make
them understand Gabriels Abridgement
57. 7 of religion: all standing upon Christ.
The speach of Aggai for the temple
came from God in the 32. y. from Cyrus
the 11. of Darius) a time fit for the fa:
thers returned to be yet of vigour and
the Children to be of discretion) 5. day
of the vi. moneth: as for the second ta:
58. 7 bles, the same day Moses ascended.

The vii. moneth, the XXI. greaie day Ios:
he sheweth how the trinity wilbe with
them, Iehovah, the word and the spirit
So Tremelius and his adversary Gene:
brard both rightly understand the text
Then God promisseth to shake the heavens
and earth to bring (Christ) the glory of all
nationes into the second temple. The ix.
monethes the xxi. day when the founda:
tiones were layd, then he is spoken to
from God twice in one day: And was
to tell Zerubabel again that God wold
shake heaven and earth, and overthrow
60. 7 Kingdomes of the image and four beasts)
and at that day wold take Zorobabel
in whose Loynes Christ then was: and
was borne of his posterity: the same
day that taxe was at Berthelem, by an
Empire then first confirmed over all
the cuntries: which had brought the
Images Legges to dust. Thus Aggai
expoundeth Gabriels oration

ZACHARY also enlargeth many
pointes of Gabriels spech: as, that Daniels
people are murtle trees: that the temple
& city shalbe buylt, and those tynes shall
not be so distressed as the 70. of wrath
past: how Iesus the Sacrificer first in apparell
pneumatic: afterwards cleane represented
Iesus Christ, taking vpon him our synnes
& clothing us with his righteousness: how
Christ should be king and sacrificer: a king
poor and riding vpon an asse: a king for
his desert sold for 30. sicles: to open the
63. 7 fountayne of Grace to the house of David
to them of Nathan chiefly: of whom Zorob:
babel cometh: of whom in Aggai Christ
is promised as Abrahams: the deadly
enemy graunted: wherby he must nedes
dominate the Talmud and all his religion:
Lastly he sheweth how the Low Ierusalem
64. 7

OF THE FOYRTH MO:
NARCHY FALSLY GATHERED
FROM DANIEL. Ch. 2 & 7

As the Assyrians are not meant by the
golden head, but Babel: and that, both all
lowes graunt, and a bynd man may see:
so it is no lesse clear by the exposition of
the legges, ioyning in notable mariages:
of the fourth beaist, in the tenth horne, playly
Antiochus Epiphanes, in the buck, the end
of wrath named Iauan, & lastly in the
Angels exposition promising to tell the
truth or propriety, that Antiochus and
Grekes, not Romanes end the spech. Targu:
7 Ierusalem & all Talmudistes deceaued first
by heathen, after by Chrifianes, stubbornly
hold this; that Christ his first comyng should
not be afore the Romanes utterly perishe.
And they graunt that when God periseth
presently that redeemer cometh. Tal. Sabb. ch.
16. fo. 118

AT WHAT MANER OF TYMES
OVR L. WAS TO COME.

The redeemer was to come when Iewes &
Gentils all were in extreme confusion. Moyses
E. Iay. Ioc. Ezekiel told of these tymes: the
warres, earthquakes, suns darknes are noted
by Trogius, Pliny, & Vergil who vnuerses tras:
lateth from Ioc. Et. curve rigidum fates
conflantur in ensem. The Talmuds notes of
tymes in San. Cholek, when Messias should
come: agree all to this age.

PAVLS CONVERSION

Our sauiour is properly set furth by Gabr:
el and glorious in a vision to Daniel Paul
consenting to S. Stephens death is turned
by a vision remembrancing both. As Daniel,
so Paul saw a great brightness: both heard
a voyce: both fall to the ground: the com:
panions of both were amazed: but saw no
man. Daniel knew then Christ the most
holy through whom S. Stephen was y crown:
of life: to Paul he nameth him self IESVS
of Nazareth: as he was named by Stephens
accusers. The brightness of the vision was
not clearer then is the scripture: when the
scales fall from our sick eyes.

OF THE HEATHENS CALLING

S. Peter vnderstood not Gabriel in the
covenant for MANY. Da. 9. though our
LORD deliueying the cup his covenant
blood, to Iewes: expresse ioyneeth y. Many
(heathen) in the same dignity of covenant,
remembring even the terme used by the
angel. Likewise Peter vnderstood not y
by his telling of sacrifice ending all ceremo:
nies of the wall betwixt Iew & Gentil:
should be understood also to end: until by
a vision of heastes cleane and vnclane,
made equally lawfull meate he was taught
how Iewes and Gentiles were now equall.
Moreover by a synode held at Ierusalem,
whence the first writing of y new testam:
is recorded to proceed: that matter is con:
firmed: That Moyses law hath his ende.
Act. 15. of that Paul disputeth much to
the Galathianes. The Ebrewes are told y.



CLEOPATRA queene of Egypt with
Anthony having all the east by fewe Italys
is conquered. And now the image is made
dust: Vergil trimmeth all his lerynyng and
teit in painting this victory, though not
from Daniel, yet from Vulcan. He knew
in the strange event, that by some heavenly
62. 7 power this fell out.

A reconciling of Mathew & Luke
When the kingdom of Salomon Ended in
Iechonias: then such as from Nathan Salo:
mons brother were alive, were to inherit
And so chylidre. Iechonias begetteth Nerys
7 Sonne Chabriel to be his successour: as y. Tal. Iama:
he were his natural sonne. Of Salathiel
descending from Nathan cometh Zorobabel
who had Abiud of whom cometh Iosiph:
to whom belonged the kingdom: & had
Refa of whom Ely. Mary, and our Lord
cometh. By the marriage of Mary to Ioseph
as Ioseph is made sonne to Ely, so no

his death had brought Iabal or Lubal: a
streame upon every high hill E. I. 30. 25.
Wherby we should flourish as willowes (4. 4.)
and other plantes at y water streame. Ier.
17. 8. Pleasantly doth R. Menachem deriue
the lubly terme, from Lubal a streame. w.
most fitly agreeth w. the streames of
liuely waters: w. in the last lubly out.
L. comyng by waters, blood & spirit, pow:
ereth out. Christ was alwayes the end of
Moses, yet to this day a veile doth lye vpo
theyr hartes: to hold the law unchangeable
So testifieth Rambam Iefode Thora ch. 9.
thus. It is a saying plain & evident in
the law, that it is a commandment standig
for ever, yea for ever & ever: without chage,
diminishing, or addition. Upon this point,
wherby the doctrine of the kingdom is
wholly mistaken, the Apostles laboured
most to confirme a right iudgement: That
Stephen sealed with his blood.

Our sauiour is properly set furth by Gabr:
el and glorious in a vision to Daniel Paul
consenting to S. Stephens death is turned
by a vision remembrancing both. As Daniel,
so Paul saw a great brightness: both heard
a voyce: both fall to the ground: the com:
panions of both were amazed: but saw no
man. Daniel knew then Christ the most
holy through whom S. Stephen was y crown:
of life: to Paul he nameth him self IESVS
of Nazareth: as he was named by Stephens
accusers. The brightness of the vision was
not clearer then is the scripture: when the
scales fall from our sick eyes.

OF THE HEATHENS CALLING

S. Peter vnderstood not Gabriel in the
covenant for MANY. Da. 9. though our
LORD deliueying the cup his covenant
blood, to Iewes: expresse ioyneeth y. Many
(heathen) in the same dignity of covenant,
remembring even the terme used by the
angel. Likewise Peter vnderstood not y
by his telling of sacrifice ending all ceremo:
nies of the wall betwixt Iew & Gentil:
should be understood also to end: until by
a vision of heastes cleane and vnclane,
made equally lawfull meate he was taught
how Iewes and Gentiles were now equall.
Moreover by a synode held at Ierusalem,
whence the first writing of y new testam:
is recorded to proceed: that matter is con:
firmed: That Moyses law hath his ende.
Act. 15. of that Paul disputeth much to
the Galathianes. The Ebrewes are told y.

The Apostles now have taught Christ over
the world him th Ebrewes will not receive.
But Barcoeba, saying that he was Christ.
For him they rebelle against the Romanes
whose camp is named Dan 9. 25. דן
דן an abominable campe. Yf God
had not shortened the dayes of this war:
res, no flesh of that people had bene sa:
ved: eleven hundred thousand in few
moneths perished. But God saved a re:
mnant. Italy destroyed them: as Moyses
foretold Nu. 24. Wher Cirtim is Italy in
the Old Latin, French, English. And by
the Targums both, Iarchy, Ezra, Sadaias,
B. Arama, Ramban, Bochaj, Elias. In
which prophesy the same men acknowledge
Christ named the starre: and the conqueror
of all the sonnes of Seth. When they re:
tection was to appeare, then they wold
have no king but Cesar: who delt as Sa:
tan with them: which seing wold not see
how the low Ierusalem was destroyed. It fell 40.
yere after our L. suffred: all which tyme
the temple opening of y self: & theyr sa:
crifices openly lothsome, gaue them warnig.
The world stood now 4. 000. y. by which
tyme the Iewes graunt in Tal. San. pa. 97
that Christ should appeare: but y for they
synnes (they say) he differeth his comyng.

3170

3180

3190

3200

3210

3220

3230

3240

3250

3260

3370

3380

3390

3400

3410

3420

3430

3440

3450

3460

time of his baptisme is compared with
xv of Tiberius & government of Pilat.
Herod, Philip, Isaias, Annas, Cayphas.
They were to serve his account in chief
matters: & otherwise to have their memory
to perish with them. Moreover the Jewes
holpen by Lulibys could not misse of a true
Chronicle. So we see that the Pharisees no
lesse then the Apostles looked for the king:
dome of heaven should appeare, when our
L. dyed Luk. 19. and no other cause can
well be redred why Jewes from all the world
should that y. be at Jerusalem: which are
not recorded for any other y. to have bene
so. And whereas all Gabriels spech Da. 9. is
banded to every word of it in new testa-
ment: & namely Christ was to be killed:
& the fullness of time for ceasing of sacrifices:
the enemies would have taken exceptio against
his doctrine, if time then had not bene knowe
to all sides. But none did. Of later times two
extremities have bene followed: the one of Gre-
kes and Jewes. the other of Heathen only:
Clemens 4. Strom. citeth an opinion casting
from the returne out of Babylon 410. y.
The late Jewes in Talmud, Nazir ch. 5. pa. 22. b.
saue that to y. ruins by Vespasian, adding
ten y. They are confuted first by S. Luke ch.
3. who hath betwixt Zorobabel Duke at the
returne, & our L. 19 generations: & they can
not have lesse then 21 y. or 22. one with an
other: by the account of any that ever
handled genealogies: & therabouts standeth
the rate betwixt Core & Samuel: Salomo
& Ichonias, Nathan & Salathiel: also for a
score of heathen in Taitianus, whom also
Eusebius followeth, are 400. y. & somewhat
more. Moreover the Jewes are confuted by
this: They gave the Persians but 52. y. in
Seder Olam. Now from Iosue, who came from
Babylon the 1. of Cyrus there be these many:
1. Iosue 2. Eliafub 3. Iosadab 4. Ionathas
5. Iaduah. Who met Alexander, these
five in succession must needs have above
52. The very same bridle them who goe
to far & geve the Persians 200. y. But
most of all for the whole space doe the 10
in S. M. from Abiud to Ioseph. who to
make up the angels (somme must draw a:
bout 46. y. of singlehood one with an other.
No Iudith that regarded S. Mathew would
suffre more to be granted for their successio-
then their proportion in Daniels seavens.
And thus house of our L. doth check the
vanity of both extremities: who having mil-
lions of both sides: ech prove & other
lighter then vanity: enemies to Paul, as
Stoikes & Epicures, Pharisees and Sadduces.
Here M. Calvin must be commended: who
affuredly telleth, that by Grekes rightly way:
ed: Daniels seavens will fall out fit from
Cyrus 1. to our L. his baptisme: Others with
judgement followed him, our Divines, Tre-
mellius, Beroaldus, H. wolpius: yea Ro-
mus here in displayed not to lerne the
same, Genebrand & others after him. I
hope shortly that the Jewes shall have
small occasion to say that Christians can-
not agree upon this point: I think it not
amisse to lay downe here the most heavenly
oration of Gabriels: which Christians in all ages
have most highly esteemed: which also is banded
even to every word directly or by some
touch in the new testament. This translation
of it from the Ebrew neither Gentil nor
Iew full in Ebrew, will despit.
SEVENTIE Seavens of yeeres are cut out,
for thy people, & for thy holy Citie: to consume
wickednes and to abolish sinne, and to make
reconciliation for iniquitie, and to bring right-
eousnes everlasting, and to scale vision and
Propheet. & to shew CHRIST the HOLY of
HOLY. Know then & make: from the outgo-
ing of the worde to returne & to buyld Jeru-
salem unto Christ the governour, shall be seven
seavens of yeeres: and sixtie and two seavens, it
shall be restored and buylded, Streets & wall, and
troubles shall these times be. In that after
the sixtie & two seavens Christ shall be kil-
led: & not for him selfe: thereupon the Citie &
holy place shall be destroyed, the Governours owne
people to come: and their ends shall be with a
Flood: and at the ende of warre, it shall have
a small iudgement of desolation. But he shall
confirm the Testament for many the last
seaven: when in half that seaven he shall end
the Sacrifice and oblation. Afterwards by an
Armie abominable he shall make a desolatio:
even till utter destruction and final iudgement
flow upon the desolate. Here is the Kinge.

Touching the summe of Aggai & Zachary
for Gods counsell & their divinity: I will dis-
fer it unto a larger rowme: & I will handle
here the difference betwixt me and a lerne
and Godly man a friend of mine: who defen-
ding mightily his owne opinion, would have
offended mine: yet alwayes promysed to y.
if he saw good reasons: & wished that Scri-
pture might prevaille, & Heathen might be
plainly confuted. The Original of our dis-
ference is whether it be 32. y. after the returne
that the temple was in the ii of Darius buyld
(that I hold) or 107. that he holdeth. Thid
to our L. his death, he maketh the tyme not
more but rather lesse then I doe.
That not 107 nor any aboute 32
were past from y. returne to the
second of Darius called other:
wise Artaxerxes
THESE reasons will not shrink. I.
Mardochais age captived with Ichonias
& living yet 2. Efters age daughter to
Mardochais uncle, & but an yonge gentle
woman yet 3. The universal consent of
all worthy naming, that Ezra living
longer after this time, was sonne properly
& immediately to Saraais kild with Sade-
kias Children. 4. Much harme would
come, by feigning Ezra abscopotem Saraais
as my lerne adversary doth. He might
with the same boldnes make a new Bible.
Ezra bringing his lyne up to Adam would
not leave out his next parentes, & place
Saraais next him, the first stayne of all
his kin. Upon the same of Ezra touching
the Scriptures glory many scores of high
pointes depend: which would fall to great
disturbance of Iew & Gentill yf we cary
him three ages out of y. comon opinion.
He had not bene the fittest iudge of the
holy Ebrew writings: nor in chief glory of
all his lerne nation: nor able to have come
by so many Genealogies, unless his infancy
had touched the age vncorrupted for their
owne Ebrew tongue & writers. 5.
Zorobabel & Iosuah should 107. together
be officers: But Xerxes would never beleve
that of whole infinite army he thought
that none after 100. y. should live in Zacha-
ry 8. We have for some a warrant fro God
but after Zorobabels tyme for longe
life. Without Gods warrant the comd rate
may not be forjaken. 6. The returned
buyld the temple: & they who had bene
captived celebrated the dedication of it
Ez 6. 7. It cannot stand with Gods wis-
dome to bring home nere 50000. men pur-
ged from the drosse: to let them spend their
age as in a dreame, without one word of
propheet spoken unto them: & in an age vncor-
rupted by afflictions to shew his chief
dehite. 8. The ancient are closely dammed
as senselesse all who have commented upon
Aggai & Zachary, who all, that I
could find, thought that Aggai and
Zachary spake to men that had bene
in Babylon, yea & some in Iudaea had
sene Salomons temple. And this
much for this difference whether the tem-
ples buylding, be distant 32. y. or 107. fro
Gabriels spech of the redemption tyme.
For the 32 I spake above: & haue no fur-
ther space
ALEXANDER with the power of Grecia
overcometh Darius: & reigneth 63. Empe-
rour over all. The belly & sides of the
Image figure him & the comon state of
Grecia with him: so doth the body of the
leopard and of the buck. And he is the
horne & bucks forehead. Daniel taught y.
when he was at the greatest he should be
broken. & the Chaldeans, taught by Dani-
el, foretold of his likelihood to dye: but
as though they art and kill in Astrology
could see so much. His kingdom pre-
dicted betwixt many fone cometh to four chief
heades: & again fone from four to two
flow upon the desolate. Here is the Kinge.

should be destroyed and the temple: & a
larger buyld. Thus he openeth all pointes
of Gabriels spech.
MALACHI openeth also Gabriels spech:
beginning higher with Election & reicheon,
the love & hatred of God, Iudahs manners *
in prophaneise, adultery, perjury, violence, 65. 7
show that they shall cease to be of the holy
city: and the covenant shall be confirmed
with the many Gentiles from east to west:
among whom in every place sacrifice offering
at Jerusalem, in conse of prayer & pure of-
fringes of lippes praying, God shall be offered
unto his holy name. The Jewes tymes shall be 66. 7
troubles for theyr synne & neglect of Christ
the most holy: who is the sunne of righteousness
arising to the iust. Lastly, for the Law of
Moses, God Chargeth to remember it and
promyseth Elias before the coming of
Christ our Lord. Thus he as Zachary ex-
poundeth Gabriel: & endeth the old testa-
ment. Gabriel likewise to Zachary fro
Malachies last saying beginneth the new
testament. Such an harmony the scripture
hath: men & angels both serving Christ.
unto w^{ch} harmony nothing can be more
enimous: them the embracing of the hid
apocrypha: whereof the writers ebrew na-
tion nor any Ebrew professors have not
one word in theyr professio: nor any can
affirme to have one propre saying breathed
from God. but contrary, all is superfluous:
much ridiculous, not a little openly false:
somewhat vnreligious, & the best of theyr
owne no more to be regarded then Epi-
menides, Menander, and Aratus.
ANTIOCHVS EPIPHANES rage of dayes
2300. byginneeth Dan. 8. Aben Ezra there
despiset not the Machabees story, whence
that tyme reasonably may be gathered.
Mach. 1. & 4. From synce his prophane-
Garrisons hold Jerusalem & remove sacri-
fice unto the recovery of it Daniel nameth
at tyme two tymes & part of a tyme
Ch. 7. 45. Ch. 12. 7. Daniel moreover reckoneth
dayes 1290. for an other special comfort:
as the recovery of free religion: & dayes
1235. of a great happines to the people as
by Antiochus death: w^{ch} two propre
accomptes taught Daniel to vnderstand
the Synecdochen & generall termes of
a tyme two tymes & half a tyme.
Ioseph recordeth that Antiochus three
yeres & an half held Jerusalem Excid. 1.
Afterwardes the Grekes become legges,
no longer of Iron but of Clay fro hence.
The particularities of theyr dealinges
hitherto Daniel ch. 11. & 12. conteyneth.
Hence they were to look for Gog to fall
dayly and to perish by the byrth of Christ.
But they delt badly. For the Chasmondy
Machabees contemning old Iacobs will,
suffer not Iudah nor Zorobabels house
to be the lion: but reigne them selves: dis-
pising therein the kingdom of Christ: as
Ephraim did that was manifest when
full fone they become Sadduces.
The troubles of these times are the greatest
that hitherto the world saw. Now Michael
who is one with the father: standeth
up, for his people: so that none can take
them out of his hand, for they beynge kil-
led yet are saved. For the many that slepe
in the dust shall rise one sort to life eter-
nall: an other sort to wofulnes Eternal:
Dan. 12. They racked by Antiochus would
not be deliuered: because they looked for
the better resurrection. Ebr. 11.
HERE GOG OR GRECIA
loseth the force of his hornes
OF THE MACHABEES
The Machabees of Levi, when the Jewes shoke
of the yoke of Grecia, rule Iudah: but they should
have left that rule by Iacobs will Gen. 49. unto
the house of Zorobabel, & should have bene co-
tent to be princes of the sanctuary. God geve
them over to all blindnes: & sedition, to
call the Romanes to take partes: & Herod
of Edom, a cormorant in name & nature,
rising of their seruantes, killeth all theyr
house even to his owne wife that came of
them. Talmud Batra. pag. 4

law could deny Iesus the right of Ioseph.
And so the Jewes & gentiles knew
him to be king of the Jewes.
THE WORD is truly made flesh, whom
Da. 7. saw but like y. sonne of man coming
in the cloudes. Magi seke him at Ierusalem:
by Daniel: & Herod by the same called,
him Christ. He is called Iesus
IESVS amongst the Doctores at Ierusa-
lem, in the temple, in the Sanedrin hall
questioneth with them. They might se-
Elohim (the sonne) set in the assembly of
El the mighty Father. But they iudge wic-
kedly and accept the person of wicked
Barabbas after 23 y. when 30. sicles is y.
goodly price wherewith Iehovah is priced
of the children of Israel. Zach. 11. 12.
THE IVBILY yere, the four hundred
& ninetie of Gabriels prophesy at the
feast of pastcover our L. is entitled King
of the Jewes: & denied of them, when they
last tyme of prerogative came. Therin they
make playn how the reiecte prepare the
selves to be vessels of wrath. At the supper
of the Lambe the Saviour prayeth, that
bread & wine should be the sales of his body
broken & blood shed for the Jewes & for
the many. Therupon sacrifice should cease.
Our L. dieb, riseth, ascendeth, sendeth the
holy Gost: and his apostles to baptise in y.
name of the Father, & the Sonne, & of the
Ghost: and to teach that Christ was to
suffre: who being the firstborne from the
dead should shew light unto the world:
who was the truth of the law: & sealer
of vision and prophet
THE CAUSE OF S. STEPHEN
& END OF THE LAW
When our L. had brought righteousness
eternal, according to Gabriels prophesy:
Da. 9. this from the same angel was ther-
upon to be holden: that them he had
ceased sacrifice and offering: and should
shortly destroy city and Sanctuary. The
blind Jewes knew not Christ to be y. most
holy, the true King: who (Daniel 7) was
taken up unto the ancient of dayes: yet
as Cayphas adured him to tell whether
he was the Christ, the sunne of the blessed:
so doth even S. Iarchy upon Da. 7. expound
that: ONE AS THE SON OF MAN to be
Christ the King. But against S. Steph
they alter the phrase enuiously. That
he sayd: Iesus of Nazareth should des-
troy that holy place: and alter the lawes
that Moses gave them. Yet as his tongue
was the tongue of an angel, so all y. counsel
saw his face as y. face of an angel. And
they might have considered how Moses Lev
26. referred them to an exposition of the
covenant, that should be remembered after
they had bene 70. y. in a strange land. as
forcing Gabriels message. And touching
Le. Olam (continually) they can draw that
no further then y. last Iulib as R. Mena-
chem upon Leu. 25. expoundeth Olam. Now
they had prophesied Iob. 1. that the Ro-
manes would take away theyr kingdom.
Wherby in the wilderness of the heathen
they should kepe no Iobell after our L.

THE APOCALYPS concludeth Gods
spech to man. Mark that there and only
there Christ speaketh in Greke & and
prove that. They are pronounced happy &
observe that book. There Christ remoweth
the covering from all nations Ef. 25. 7.
Visiones of him drawn from through the
prophetes, doe expound also the prophetes.
The partakers of his graces make not a
Iudaic Ierusalem, but a celestially.
Rome the destroyer of the lower, fighteth
also against the high. It is condemned
plainly in these wordes. Apoc. 17. The city
which hath y. Kingdom over the Kinges
of the earth, Is the woman drunk with
the blood of the saintes. The Grekes, Latins
Romistes, & English Iesuites confest Rome
therin damned. For easy memory God hath
pictured that state: as you may see.
Yf Satan had not mightily possessed mes
harta. Rome the only place plainly cursed,
should not rule religion. But the reiecte
of God most strive where God most war-
neth to doe otherwise. The prophane Em-
perours could not abide the name of Christ
a King. The Popes will nedes have for him
earthly pompe, therin Iudaizing. (Them
will he consume with the spirit of his mouth.
Balaam in Nu. 24. foresaw & foresayd how
Italy should be perishing unto the ende.
There in Jargum Ierusalem the word is
Abaddon, and therefore in Apac. 9. abad-
don is named to be an Ebrew name of
theyr state. Aubed 770. is the Mosai-
cally Ebrew Nu. 24. The seruantes of Christ
whom of Eternity he hath chosen to life,
combating faithfully against Rome and
sinne shall reigne with him for ever Amen
The conclusion dedicatory
Thus your Lordship seeth a somme of
Moses Synaj sightes with distinction
of tymes sure and cleare even unto our
L. his death: with distinction also of
recorded families forsaking or afflicting
the faithfull. I think that I bring here
the principall knottes of holy story where
I could be specially holpen, by Ebrew and
Greke studies: in toyning of w^{ch} to serve
the temple I deme that I have spent as
many hours as any that now the earth
beareth. Yet I wish no more authority then
playn truth requireth. To your Lordship
I dedicat this my paynes. Your care over
me when you were in Cambridg providg
me (yf I would) a continuall profession there,
callerh for this duty: w^{ch} I hope will,
further you in the knowledge of the king
eternal & everlasting invisible: y. God
only wise.
To the Reader
Much I was forced to speake of chronology
a matter no lesse needful for contenty of prophesies
& cleares of narrations, then the sun is for mans
dayly assayres. Two flares shew the beginning
ending of such speeches. Of that I was to warne.
HUGH BROWGHTON
Graven in brasse by I. H. 1602.

